The Wise think not in terms of Time, but of the Soul.
—*The Book of Images*

THEOSOPHY

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THE FRIENDSHIP OF WM. Q. JUDGE

TWO things are happening in the life of the worker for the Theosophic cause. One is that he is learning, slowly, and at the cost of some mistakes, to be useful to his fellow men. The other is that he submits himself to the fire which burns away, again slowly, and at the cost of some pain, the rind of illusion and the core of misconception which hide from him awareness of the inner Self.

At first, he brings to his Theosophic labors the ways he has learned in the world, trying to make them serve his new intentions. Then, by a change which is nothing less than alchemical, another way reveals itself. This is the first real engagement of the *Mahabharata*—the Holy War. The battle is joined, the cycle of adeptship, however distant its fulfillment, is begun. He begins to encounter, in himself, what H.P.B. named "the marvelous mystery of human development," and none, she adds, can be called in any serious sense Theosophists "until they have begun to consciously taste in their own persons, this same mystery." Further:

> The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognize that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

His first important victory has this description in *Light on the Path*:

> Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole [personality] firmly, and, by the force of his awakened spiritual will, recognizes this [personality] as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond [personality].

For reasons that will probably become clear, one day, the accounts of the crises and triumphs of the inner life, as given in the devotional books, are all in a heroic mood. They seem to signify a full Promethean presence in the aspirant, attended by a sage's resignation and a Galahad-like resolve. What remains hidden is that while these very qualities are present in us, as in all men, their awakening has at first only an inner symmetry and may begin to affect our lives without the external setting of a spiritual tableau. Indeed, a part of that symmetry is in the very self-forgetfulness which hides the majesty of an awakening to the self.

Yet the longing for some sign of "progress" is natural enough.

It is here, perhaps, that the student may at last recognize, almost without knowing it, the profound contribution of William Q. Judge. Judge speaks, in every case, to the man within. He is an arouser of ancient divinity. A dialogue with Judge is a dialogue between what is equal in both participants. Speech with Judge is not speech with some "other," but with oneself. The paradox is there, and yet is not, so rare is his simplicity, so deep his strength. The tuning of the personal to the impersonal, yet without the slightest loss of warm humanity, is an art Judge practiced with so natural a perfection that one hardly knows why he feels at home with him. To "hear" Mr. Judge speaking thus is indeed a long step toward finding oneself. To have Judge for a friend is to begin to take one's life in one's own hands, and to shape it anew. For here is a teacher who, without exhortation, arouses the self-reliance of the student. To a friend and student he wrote:

> You have been in storms enough. A few moments' reflection will show you that we make our own storms. The power of any and all circumstances is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

"OF STUDYING THEOSOPHY"

ONCE "a most perplexed individual" wrote to Mr. Judge that he had been studying Theosophy for three years and was "yet without the first steps toward practice." All the "immense amount of literature" he had read, from the "sages of old" down to Sinnett, Olcott, Blavatsky, *Light on the Path,* and *The Bhagavad-Gita,* had failed to enlighten him. "Surely," he complained (putting the blame squarely where he thought it belonged), "Theosophy—like other sciences—must have *something* practical about it?" (*The Path,* February, 1888.)

One wonders just what psychic blocks prevented this person from seeing anything "practical" in Theosophy. Most students of today, especially those who have read and re-read Robert Crosbie's *Friendly Philosopher,* feel that there is more "practical" help in Theosophy than they are able to take advantage of; that there is no hour of the day that is not a part of the steady flow of theosophic endeavor; no aspect of human relationships unaffected by its existential philosophy. Yet one paradox emerges between Mr. Crosbie's emphasis on "study" and a part of Mr. Judge's response to the foregoing plea for "friendly hints." This is where Mr. Judge says: "Divine Wisdom cannot be a subject for *study,* but it may be an object of *search.*" How is this apparent discrepancy to be resolved?

It is to be explained, we think, by realizing that Mr. Crosbie is urging us to study the *ideas* presented in Theosophy, its basic philosophical and psychological principles, so that we may apply them—each in his own way, at his own time; whereas Mr. Judge is saying that "study," that is, merely reading voluminously (as the inquirer asserts he has done), is not enough. There is nothing practical, even in Yoga philosophy, unless it is *applied.* Nor is there much to be gained from merely reading the books; for, as Mr. Judge continues:

> One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching—a larger, wider and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs

to each and all; that he can find the true object of his search equally as well in the Hebrew Bible as in the Yoga philosophy, in the New Testament equally as well as in the Bhagavad-Gita.

Later, Mr. Judge clarifies the position in no uncertain terms:

> Merely to "con" [the Yoga philosophy] is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice, and it gives full directions. If for three years you study and practice it—aye for one year—you will find that you need no others. In these matters there is no child's play nor the usual English and American method of mere book learning—we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect,* but for the whole spiritual nature.

There is, Mr. Judge suggests, something in us that recognizes truth; something that "leaps up and out" as we scan the books of wisdom. But this "something" apparently did not react dynamically in the inquirer, so that we wonder why he still asks for some "friendly hints"; why he did not just say, There is nothing here of practical value for me, and put the books aside.

Mr. Judge then advised this inquirer to "lay aside the study of so-called Theosophy and study yourself." This advice may strike us as strange, for most will feel that it is only *in the light of Theosophy* we find guide-lines for self-study, and only the theosophical perspective that gives us the courage for a study in "depth." Moreover, what Mr. Judge advises as the "first step," this student would from experience, consider a stance that is attained only as a result of years of study and effort. But whether first, last, or intervening step, it is a necessary one in the forward journey. Mr. Judge, in his greater wisdom, advised it as the *first* step:

> Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A.B.C.; it is enough for the present.

GROWTH AND CONSOLIDATION

> But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.—*Five Messages to the American Theosophists*

LIKE strands of a single thread, encouragement and warning are woven throughout H.P.B.'s Second *Message,* sent to the American Theosophists in 1889. The critical nature of the time—for the Theosophical Society, Theosophists generally, and the American Theosophists in particular—calls for more than superficial consideration of H.P.B.'s heartening counsel. It was the fourteenth year after the Society had been founded—the "second septenary period, and it is fitting and right that we should review the position which we have assumed."

The "position assumed" has an electrifying quality suggesting Patanjali's phrase, "A firm position observed out of regard for the end in view." Its counterpart in the individual life is the review at the close of each day of the chain of events, of causes sown; the examination of motives, pure or mixed.

Apart from the historic aspect of the situation, what a fire is resident in these simple words that draw the mind to focus on their *living*ness! This phenomenon is characteristic of the timeless influence of the true Teacher. *Living* connotes continuity, action and ensuing reaction, cause and inherent effect, the never-ceasing rule of Law in the Universe. The Teacher's tone illustrates constant consciousness of the operation of Law, in the knowledge of which Adepts stand helpless to intervene. The *Voice of the Silence* says: ". . . the fruit of Karma Sages dare not still"—

> For it is written: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

What makes well-intentioned people blind to *continuity* in the operation of Law? Causes initiated give a sense of personal power; personal power exercised heedlessly leads eventually to destruction. Effects perceived arouse a sense of selfish selectivity; selfish selectivity thoughtlessly pursued warps perception. The distorted mind is a dividing mind, separating effect from cause, failing to see the karmic link—the unbroken chain of influence and action. Learn from the child: his structure of building-blocks accidentally destroyed, he rebuilds and perhaps deliberately destroys, again and again. One-pointed, at the child level, he *experiences* a sense of power, choice of repeated sensation, unbroken continuity of cause-effect in relation to himself. At the adult level one-pointedness connotes integrity, purpose, a balanced mind. "Equal-mindedness is called Yoga," says the *Gita*. And again, "Yoga is skill in the performance of actions."

The balanced mind is the philosophical mind, capable of contemplating alternative views, weighing both sides of a situation in the balance of detached perception—rising above the influence of either side, or both.

Uninvolved in the world's phantasmagoria, the Teacher sees clearly the analogies and correspondences on every plane. Throughout Nature's processes, activity is followed by rest, outward movement fulfills itself in the ensuing inward restorative movement. Only man rushes out "to do, to do" without properly pondering what-is-to-be or what-has-been. Nature's pattern includes assimilation, amalgamation, recapitulation, synthesis—"growth and consolidation," leading to further growth.

H.P.B.'s emphasis on the "Ethics of Theosophy," on "Solidarity among the Fellows of the Society," indicates the conditional requirement precedent to effective theosophical work. She cautioned and counseled: "The Society must grow proportionately and not *too* rapidly, for fear lest like some children, it should overgrow its strength and there should come a period of difficulty and danger when natural growth is arrested to prevent the sacrifice of the organism. . . . Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way."

Shall we say that the problems are different today? That there is less prejudice against Theosophy? A less materialistic outlook

in the world at large? Whatever the existing human situation, the *conditions precedent* for theosophical work are the same for Theosophists, wherever and however situated—"similarity of aim, purpose and teaching."

Fortunately for the world, Robert Crosbie knew the "line" to be followed—the Teachings as exemplified in the Life and Work of H. P. Blavatsky and Wm. Q. Judge. H.P.B's words, "Your Karma as a nation has brought Theosophy home to you," might be paraphrased: The Karma of Humanity has preserved for it the Three Fundamental Propositions of *The Secret Doctrine,* for, since 1909, as a result of Mr. Crosbie's work, the study and dissemination of these Fundamental Ideas has been carried on without break, and in increasing measure.

It is not that Theosophists will be preoccupied with "uniting," but that the nations and peoples of the world may be brought to the brink of destruction, when nothing short of BROTHERHOOD will save the world. In her *Message* for the following year (1890), H.P.B. said:

> What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

In other words, the work on hand and the end in view should be "the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood."

YOUTH FORUM

(Concluded)

A part of last month's question was concerned with how one could realize the importance of the "hero-idea." One answer would be from reading a historical novel or biography about those extraordinary men and women who have etched into history an indelible lesson, demonstrating that it is possible to transcend ordinary "self-protective" attitudes. Our own recent history is filled with such individuals. Although each one had a particular task to perform, more often than not it is the feeling we have about them that lasts, not the memory of their personal achievement. Mircea Eliade rhetorically suggests this feeling when he asked: "What is personal and historical in the emotion we feel when we listen to the music of Bach, in the attention necessary for the solution of a mathematical problem, in the concentrated lucidity presupposed by the examination of any philosophical question?"

And when the critics begin to point out personality quirks in such figures as Schweitzer and Gandhi, or Clarence Darrow and Eugene Debs, the only answer to them is, "who cares?" Our admiration of such men does not diminish by an enumeration of some personal weaknesses. What counts is the positive affirmation we experience because they have lived. Emerson said this very simply:

> In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

What we see in another as a veritable dynamic of creativity may appear in ourselves as only a vagrant or obscure impulse. A great man has projected such an impulse to a powerful affirmation. But a man of heroic stature does not set out to accomplish heroic ends.

He does not plan his genius or spontaneity, nor does he calculate his peak experience or poetic vision. The impulse behind these is like that of taking a breath; one does it because there is simply nothing else to do.

The quality of the hero-idea is not limited to an individual. Whole communities have had to answer the call to a particular emergency and to face the trials of their fate. In *The Moon is Down,* John Steinbeck portrayed the community spirit of this hero-idea in the story of a small town which had been invaded and captured by a foreign power. At first the town could only resist the enemy psychologically with its hate; but finally the allies dropped by parachute dynamite sticks as tools for sabotage by the invaded people. In the last chapter, Colonel Laser of the invaders demands that the town's respected Mayor Orden stop the use of the dynamite or be taken as a hostage for the good behavior of the people. Colonel Laser asks the Mayor if the people will use the dynamite after his arrest:

> Orden seemed half asleep; his eyes were drooped, and he tried to think. He said, "I am not a very brave man, sir. I think they will light it, anyway." He struggled with his speech. "I hope they will, but if I ask them not to, they will be sorry." His voice was very soft. "The people don't like to be conquered, sir, and so they will not be. Free men cannot start a war, but once it is started, they can fight on in defeat. Herd men, followers of a leader, cannot do that, and so it is always the herd men who win battles and free men who win wars. You will find that is so, sir."

The people's resistance is one aspect of how the heroic idea is realized, but another is embodied in the idea of the Mayor who cannot really be arrested because "the Mayor is an idea conceived by free men. It will escape arrest."

A war dramatizes the acute sensitivity and response of individuals to Promethean duties. Thus Thomas Paine stirred the souls of men to an intensity which is felt only at climactic moments of history. His force drew its momentum from the storm of events surrounding his life—events necessarily crucial, drastic, and in need of some synthesizing declaration of principle. Yet, for the most part, men are actors in the history written under such conditions. They must choose a side, then let the cycle complete its course.

But there have been men who have not waited for conditions to call them to action. During more stable periods they short-circuit the conventions and complacency that smother a man's desire or

need to transcend himself. Socrates was such a man. He upset the shallow equilibrium of ancient Athens (and later generations) by exposing provincialism and vanity. With a persistence and gentleness that tax our patience, he tried to show that the processes of change and growth are the only reality. At his trial, Socrates referred to the enduring principle for which he was spokesman:

> Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. But that will not be as you suppose: far otherwise. For I say that there will be more accusers of you than there are now; accusers whom hitherto I have restrained: and as they are younger they will be more inconsiderate with you, and you will be more offended at them. If you think that by killing men you can prevent some one from censuring your evil lives, you are mistaken; that is not a way of escape which is either possible or honourable; the easiest and the noblest way is not to be disabling others, but to be improving yourselves.

If Socrates had a contemporary *counterpart* he would be found in a man like Thoreau. We can almost substitute Socrates' defense of himself for Emerson's description of Thoreau:

> It was easy to trace to the inexorable demand on all for exact truth that austerity which made this willing hermit more solitary even than he wished. Himself of a perfect probity, he required not less of others. He had a disgust at crime, and no worldly success would cover it. He detected paltering as readily in dignified and prosperous persons as in beggars, and with equal scorn. Such dangerous frankness was in his dealing that his admirers called him "that terrible Thoreau," as if he spoke when silent, and was still present when he had departed. I think that the severity of his ideal interfered to deprive him of a healthy sufficiency of human society.

One could find and quote endless variations on the appearance of heroic qualities as found in pulp novels or the most profound philosophical discourse. But the abstractions which describe them —truth, justice, the good life, to name a few—become monotonous clichés unless one's imagination generates its own sense of reality for their existence. This sustaining act of mind, thought, or intuition gives support for every creative and heroic act.

For the man who lives his myth, the world becomes a means and a symbol—he is encouraged if not inspired to participate in what Stewart calls the "transcendental feeling" of the Myth. The Ideal is the real world to such a one, while physical existence is merely a stage to act out a preconceived drama.

No better explanation exists for measuring the significance of ancient lore than in the writings of H. P. Blavatsky. She used mythology and history to weave a fabric of human evolution, with the universal and human gods as prototypes of the creative and destructive forces. Hers was not a categorizing of the characters comprising ancient legend and history but an elaborate portrait of the historic and pre-historic roots underlying the Odyssey to our present condition.

Where do we find our own elusive hero—this Proteus whose plastic form fits every figure of the imagination? He will certainly not be found in any of the existing cultural images of man. Whatever form he might assume will involve the subtle insights and common experiences of this age—the only violations of his integrity will come from limiting conceptions of his potential.

"Man Creates Himself"

Man, as a knower, is not fully himself—his mere information does not reveal him. But, as a person, he is the organic man, who has the inherent power to select things from his surroundings in order to make them his own. He has his forces of attraction and repulsion by which he not merely piles up things outside him, but creates himself.

With our love and hatred, pleasure and pain, fear and wonder, continually working upon it, this world becomes a part of our personality. It grows with our growth, it changes with our changes. We are great or small, according to the magnitude and littleness of this assimilation, according to the quality of its sum total.

—Rabindranath Tagore

INVENTIONS OF CHRISTENDOM

WE may infer that the only characteristic difference between modern Christianity and the old heathen faiths is the belief of the former in a personal devil and in hell. Says Max Müller: "The Aryan nations had no devil. Pluto, though of a sombre character, was a very respectable personage; and Loki (the Scandinavian), though a mischievous person, was not a fiend. The German goddess, Hell, too, like Proserpine, had once seen better days. Thus, when the Germans were indoctrinated with the idea of a real devil, the Semitic Seth, Satan or Diabolus, they treated him in the most good-humored way."

The same may be said of hell. Hades was quite a different place from our region of eternal damnation, and might be termed rather an intermediate state of purification. Neither does the Scandinavian *Hel* or Hela, imply either a state or a place of punishment; for when Frigga, the grief-stricken mother of Baldur, the white god, who died and found himself in the dark abode of the shadows (Hades), sent Hermod, a son of Thor, in quest of her beloved child, the messenger found him in the inexorable region—alas! but still comfortably seated on a rock, and reading a book. The Norse kingdom of the dead is moreover situated in the higher latitudes of the Polar regions; it is a cold and cheerless abode, and neither the gelid halls of Hela, nor the occupation of Baldur present the least similitude to the blazing hell of eternal fire and the miserable "damned" sinners with which the Church so generously peoples it.

No more is it the Egyptian Amenti, the region of judgment and purification; nor the Onderah—the abyss of darkness of the Hindus; for even the fallen angels hurled into it by Siva, are allowed by Parabrahma to consider it as an intermediate state, in which an opportunity is afforded them to prepare for higher degrees of purification and redemption from their wretched condition.

The Gehenna of the New Testament was a locality outside the walls of Jerusalem; and in mentioning it, Jesus used an ordinary metaphor. Whence then came the dreary dogma of hell, that Archi-

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NOTE.—A student's collation from Theosophical works.

medean lever of Christian theology, with which they have succeeded in holding in subjection the numberless millions of Christians for nineteen centuries? Assuredly not from the Jewish Scriptures, and we appeal for corroboration to any well-informed Hebrew scholar. The only designation of something approaching hell in the Bible is Gehenna or Hinnom, a valley near Jerusalem, where was situated Tophet, a place where a fire was perpetually kept for sanitary purposes. The prophet Jeremiah informs us that the Israelites used to sacrifice their children to Moloch-Hercules on that spot; and later we find Christians quietly replacing this divinity with their god of *mercy,* whose wrath will not be appeased, unless the Church sacrifices to him her unbaptized children and sinning sons on the altar of "eternal damnation"!

We have read with great advantage the topographical descriptions of Hell and Purgatory in the celebrated treatise under that name by a Jesuit, the Cardinal Bellarmin. A critic found that the author, who gives the description from a *divine* vision with which he was favored, "appears to possess all the knowledge of a land-measurer" about the secret tracts and formidable divisions of the "bottomless pit." Justin Martyr having actually committed to paper the heretical thought that after all Socrates might not be altogether fixed in hell, his Benedictine editor criticizes this too benevolent father very severely. Whoever doubts the Christian charity of the Church of Rome in this direction is invited to peruse the *Censure* of the Sorbonne on Marmontel's *Belisarius.* The *odium theologicum* blazes in it on the dark sky of orthodox theology like an aurora borealis—the precursor of God's wrath, according to the teachings of certain medieval divines.

Whence did the Church learn so well the conditions of hell, as to actually divide its torments into two kinds, the *pæna damni* and *pænae sensus,* the former being the privation of beatific vision; the latter the eternal pains in a lake of fire and brimstone? If they answer us that it is in the Apocalypse (xx, 10), we are prepared to demonstrate whence the theologist John himself derived the idea. "And *the devil* that deceived them was cast into the lake of fire and brimstone, where *the beast* and the false prophet are and shall be tormented for ever and ever," he says. Laying aside the esoteric interpretation that the "devil" or tempting demon meant our own earthly body, which after death will surely dissolve in the *fiery* or ethereal elements, the word "eternal" by which our theologians interpret the words "for ever and ever" does not exist in the Hebrew language,

either as a word or as meaning. There is no Hebrew word which properly expresses *eternity; oulam,* according to Le Clerc, only imports a time whose beginning or end is not known.

There are two verses in the Revelation of St. John reading thus: "And the fourth angel poured out his vial upon the sun, and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God" (xvi., 819). This is simply Pythagorean and kabalistic allegory. Pythagoras placed the "sphere of purification in the sun," which sun, with its sphere, he moreover locates in the middle of the universe, the allegory having a double meaning. (1) Symbolically, the central, spiritual sun, the Supreme Deity. Arrived at this region, every soul becomes purified of its sins and unites itself forever with its spirit, having previously suffered throughout all the lower spheres. (2) By placing the sphere of *visible* fire in the middle of the universe, he simply taught the heliocentric system which appertained to the Mysteries, and was imparted only in the higher degree of initiation.

John gives to his Word a purely kabalistic significance, which no "Fathers," except those who had belonged to the Neo-platonic school, were able to comprehend. Origen understood it well, having been a pupil of Ammonius Saccas; therefore we see him bravely denying the perpetuity of hell-torments. He maintains that not only men, but even devils (by which term he meant disembodied human sinners), after a certain duration of punishment shall be pardoned and finally restored to heaven. In consequence of this and other such heresies Origen was, as a matter of course, exiled.

The Christians were the first to make the existence of Satan a dogma of the Church. And once that she had established it, she had to struggle for over 1,700 years for the repression of a mysterious force which it was her policy to make appear of diabolical origin. Unfortunately, in manifesting itself this force invariably tends to upset such a belief by the ridiculous discrepancy it presents between the alleged cause and the effects. If the clergy have not overestimated the real power of the "Arch-Enemy of God," it must be confessed that he takes mighty precautions against being recognized as the "Prince of Darkness" who aims at our souls. If modern "spirits" are devils at all, as preached by the clergy, then they can only be those "poor" or "stupid devils" whom Max Müller describes as appearing so often in the German and Norwegian tales.

Notwithstanding this, the clergy fear above all to be forced to

relinquish this hold on humanity. They are not willing to let us judge of the tree by its fruits, for that might sometimes force them into dangerous dilemmas. More than ever arrogant, stubborn, and despotic, now that she has been nearly upset by modern research, not daring to interfere with the powerful champions of science, the Latin Church revenges herself upon the unpopular phenomena. A despot without a victim, is a word void of sense; a power which neglects to assert itself through outward, well-calculated effects, risks being doubted in the end. The Church has no intention to fall into the oblivion of the ancient myths, or to suffer her authority to be too closely questioned. Hence she pursues, as well as the times permit, her traditional policy. Lamenting the enforced extinction of her ally, the Holy Inquisition, she makes a virtue of necessity.

That of all the various nations of antiquity, there never was one which believed in a personal devil more than the liberal Christians in the nineteenth century, seems hardly credible, and yet such is the sorrowful fact. Neither the Egyptians, whom Porphyry terms "the most learned nation in the world," nor Greece, its faithful copyist, were ever guilty of such a crowning absurdity. We may add at once that none of them, not even the ancient Jews, believed in hell or an eternal damnation any more than in the Devil, although our Christian churches are so liberal in dealing it out to the heathen. Wherever the word "hell" occurs in the translations of the Hebrew sacred texts, it is unfortunate. The Hebrews were ignorant of any such idea; but yet the gospels contain frequent examples of the same misunderstanding. So, when Jesus is made to say (Matt. 16:18) ". . . and the gates of Hades shall not prevail against it," in the original text it stands "the gates of *death.*" Never is the word "hell"—as applied to the state of *damnation,* either temporary or eternal—used in any passage of the Old Testament, all hellists to the contrary, notwithstanding. "Tophet," or "the Valley of Hinnom" (Isaiah 66: 24) bears no such interpretation. The Greek term "Gehenna" has also a quite different meaning, as it has been proved conclusively by more than one competent writer, that "Gehenna" is identical with the Homeric *Tartarus.*

In the Old Testament the expressions "gates of death" and the "chambers of death," simply allude to the "gates of the grave," which are specifically mentioned in the Psalms and Proverbs. Hell and its sovereign are both inventions of Christianity, coëval with its accession to power and resort to tyranny. They were hallucina-

tions born of the nightmares of SS. Anthonys in the desert. Before our era the ancient sages knew the "Father of Evil," and treated him no better than an ass, the chosen symbol of Typhon, "the Devil." Sad degeneration of human brains!

Hades with the Greeks meant the "invisible," *i.e.*, a land of shadows, one of whose regions was Tartarus, a place of complete darkness, like the region of profound dreamless sleep of the Egyptian Amenti. Judging by the allegorical description of the various punishments inflicted therein, the place was purely Karmic. Neither Hades nor Amenti were the hell still preached by some retrograde priests and clergymen; but whether represented by the Elysian Fields or by Tartarus, Hades was a place of retributive justice and no more. This could only be reached by crossing the river to the "other shore," i.e., by crossing the river Death, and being once more reborn, for weal or for woe. As well expressed in *Egyptian Belief*: "The story of Charon, the ferryman (of the Styx) is to be found not only in Homer, but in the poetry of many lands. The River must be crossed before gaining the Isles of the Blest. The *Ritual* of Egypt described a Charon and his boat long ages before Homer. He is Khu-en-ua, the hawk-headed steersman."

The Amenti of the Egyptians was, esoterically and literally, the dwelling of the God Amen, or Amoun, or the "hidden," secret god. Exoterically the kingdom of Osiris divided into fourteen parts, each of which was set aside for some purpose connected with the after state of the defunct. Among other things, in one of these was the Hall of Judgment. It was the "Land of the West," the "Secret Dwelling," the *dark* land, and the "doorless house." But it was also *Ker-neter*, the "abode of the gods," and the "land of ghosts," like the Hades of the Greeks. It was also the "Good Father's House" (in which there are "many mansions"). The fourteen divisions comprised, among many others, *Aanroo*, the hall of the Two Truths, the Land of Bliss, *Neter-xer* "the funeral (or burial) place" *Otamer-xer*, the "Silence-loving Fields," and also many other mystical halls and dwellings, one like the Sheol of the Hebrews, another like the Devachan of the Occultists, etc., etc.

Out of the fifteen gates of the abode of Osiris, there were two chief ones, the "gate of entrance" or *Rustu*, and the "gate of exit" (reincarnation) *Amh*. But there was no room in Amenti to represent the orthodox Christian Hell. The worst of all was the Hell of eternal Sleep and Darkness. As Lepsius has it, the defunct "sleep

(therein) in *incorruptible* forms, they wake not to see their brethren, they recognize no longer father and mother, their hearts feel nought toward their wife and children. This is the dwelling of the god *All-Dead*. . . . Each trembles to pray to him, for he hears not. Nobody can praise him, for he regards not those who adore him. Neither does he notice any offering brought to him." This god is *Karmic* Decree.

In connection with several of the Pagan deities which are made after death and before their resurrection to descend into Hell, it will be found useful to compare the pre-Christian with the post-Christian narratives. Orpheus made the journey, and Christ was the last of these subterranean travellers. [The initiatory rite typified a descent into the underworld. Bacchus, Herakles, Orpheus, and Asklepius all descended into hell and ascended thence the third day.]

In the *Credo* of the Apostles, which is divided into twelve sentences or *articles*, each particular article having been inserted by each particular apostle, according to St. Austin the sentence "He descended into hell, the third day he rose again from the dead," is assigned to Thomas; perhaps as an atonement for his unbelief. Be it as it may, the sentence is declared a forgery, and there is no evidence "that this creed was either framed by the apostles, or indeed, that it existed as a creed in their time." It is the most important addition in the Apostle's Creed, and dates from A.D. 600. It was not known in the days of Eusebius. Bishop Parsons says that it was not in the ancient creeds or rules of faith. Irenaeus, Origen, and Tertullian exhibit no knowledge of this sentence. It is not mentioned in any of the Councils before the seventh century. Theodoret, Epiphanius, and Socrates are silent about it. It differs from the *creed* in St. Augustine. Ruffinus affirms that in his time it was neither in the Roman nor in the Oriental creeds. But the problem is solved when we learn that ages ago Hermes spoke thus to Prometheus, chained on the arid rocks of the Caucasian mount: "To such labors look thou for no termination, until some god shall appear as a substitute in thy pangs, and shall be willing to go both to gloomy hades and to the murky depths around Tartarus"! (Æschylus: *Prometheus*, 1027, ff.)

This god was Herakles, the "Only-Begotten One," and the Saviour. And he was chosen as a model by the ingenious Fathers. Hercules—called Alexicacos—for he brought round the wicked and converted them to virtue; *Soter*, or Saviour, also called Neulos Eume-

los—the *Good Shepherd;* Astrochiton, the star-clothed, and the Lord of Fire. "He sought not to subject nations by force but by *divine wisdom* and persuasion," says Lucian. "Herakles spread cultivation and a mild religion, and destroyed the *doctrine of eternal punishment* by dragging Kerberus (the Pagan Devil) from the nether world." And, as we see, it was Herakles again who liberated Prometheus (the Adam of the pagans), by putting an end to the torture inflicted on him for his transgressions, by descending to the Hades, and going round the Tartarus. Like Christ he appeared as a *substitute for the pangs of humanity,* by offering himself in a self-sacrifice on a funereal burning pile. "His voluntary immolation," says Bart, "betokened the ethereal new birth of men. . . . Through the release of Prometheus, and the erection of altars, we behold in him the mediator between the old and new faiths. . . . He abolished human sacrifice wherever he found it practiced. He descended into the sombre realm of Pluto, as a shade . . . he ascended as a spirit to his father Zeus in Olympus."

So much was antiquity impressed by the Heraklean legend, that even the *monotheistic* (?) Jews of those days, not to be outdone by their contemporaries, put him to use in their manufacture of original fables. Herakles is accused in his mythobiography of an attempted theft of the Delphian oracle. In *Sepher Toldos Jeschu*, the Rabbins accuse Jesus of stealing from their Sanctuary the Incommunicable Name! Therefore it is but natural to find his numerous adventures, worldly and religious, mirrored so faithfully in the *Descent into Hell.*

It is one of the most undeniable facts of psychology, that the average man can as little exist out of a religious element of some kind, as a fish out of water. The voice of truth, "a voice stronger than the voice of the mightiest thunder," speaks to the inner man in the nineteenth century of the Christian era, as it spoke in the corresponding century B.C. It is a useless and unprofitable risk to offer to humanity the choice between a future life and annihilation. The only chance that remains for those friends of human progress who seek to establish for the good of mankind a faith, henceforth stripped entirely of superstition and dogmatic fetters is to address them in the words of Joshua: "Choose ye this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell."

THE EGO AND ITS SHADOWS

> The God in man degraded is a thing unspeakable in its infamous power of production; the animal in man elevated is a thing unimaginable in its great powers of service and of strength.
>
> —*Through the Gates of Gold*

IN the literature of psychiatry and in some novels are to be found, dramatized in vivid detail, upsetting case-histories. Often, a patient who has been showing great improvement under treatment suddenly commits an act of insane violence. It may come at the point when both analyst and patient are about to discover the original trauma that caused the psychic disorder. Under certain conditions, the psyche apparently escapes *all* control; an urge "comes out of nowhere," and the patient becomes the victim of seemingly "external" forces that dominate him. "The thing hits"; a voice "pounds mercilessly" inside the patient's brain, or a formless and nameless horror envelopes his person. We are familiar with the depositions in court: "His master" or "God" commanded him to act, or "the devil" got inside him—and the crime is committed.

There are in man two "Egos"—or, in the language of Theosophy, "*Manas* becomes dual when incarnated." The higher Soul-Ego is the holder and wielder of power, knowledge, and beneficence, which become more and more the heritage of the alter-ego, the lower mind-entity in man, as it acquires growth through self-exertions in evolution.

> No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being, that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient and clairvoyant phenomena, which are now regarded and recognized as perfectly natural, even by science.

The human being stands "incarnated" at the point of *commingling,* where physical forces of material life become the vehicles of Egoic soul-forces. Without the right employment of the powers thus entrusted, a person is not a man of *mind.* By abuse of the soul-energies he may come to constitute himself less than human in the scale of being. This, briefly, is a part of the teaching of Eastern Psychology in regard to evolution in the human kingdom.

Man is not an animal, has never risen from the beast; but by man is implied a descent of immortal Power from higher spheres of existence and conscious life, to this one wherein the "commingling" with the elemental kingdoms of nature has taken place. The product of such incarnation is the personal "I," with which the human being is self-identified. This ego is the lower, the half-instructed entity, immersed in the sea of sensory involvement, the prey of ignorance and of the very forces which furnish him with his vehicles of terrestrial life. It is this "I"-consciousness, when the voice of conscience is lulled and stilled, that risks the incessant danger of complete identification with the animal-libido and its elements of matter. In detail:

> This lower "I" or "self" is composed of a great many selves or I's, of which each has its own peculiar claims, and whose demands grow in proportion as we attempt to satisfy them. These I's are the *Elementals* of occult literature. They are not imaginary things, but living forces [*i.e.*, deriving life and "being" from the mind itself]. They may be perceived by him who acquires the power to look within his own soul. Each of these forces (or energies) corresponds to some desire . . . at first shadowy, but as the corresponding desire is indulged in, it becomes more dense and gains great strength (passion). Lesser Elementals are swallowed by the stronger ones, until the Master Passion or one powerful Elemental remains. . . . These Elementals live in the soul-realm, they grow and wax from living on the man's life-principle, fed by the substance of thoughts. They may become objective if during a paroxysm of fear, in consequence of some disturbance, they are enabled to step out of their sphere. They can only be destroyed by the power of *Spiritual* Will of *man*—which annihilates, as the light the darkness.

This Elemental world, writes William Q. Judge, interpenetrates our world, and is therefore eternally present in the human system. There is a vast unknown country in each human being which he does not himself understand.

The literature of Theosophy contains the unique story of one

Caroline Ruppert, a German girl who lived some centuries ago during those times when the Rosicrucian Order flourished "underground" throughout Europe. (See "From Sensitive to Initiate," THEOSOPHY 5: 319, 375.) Caroline became a "patient" by reason of morbid dwelling on disappointed love, and by remorse suffered for her conduct and attitude toward an invalid mother, who died during the interval. Her thoughts at last "gained a mantric (*i.e.,* bewitching or fascinative) power over her." Two elemental spirits came gradually to acquire control of her voice, the one appearing ("objectively" only to herself) as a rough, uncouth "male" with tones and words to match, the other as "female" with soft honeyed sweetnesses of utterance. These, as she thought, took up residence within her own body and brain, until Caroline spoke in three voices alternately.

William Q. Judge, to whom we owe the translation from the German, explains the nature of these uncanny visitors. Both of them were in reality elementals, a low form of the psychic powers (siddhis). They are "energized by her physical nature, from which a certain powerful force was liberated in consequence of her abnormal condition." Every person has in his endowment and use many, indeed all kinds of forces, constituting him the complex being he is. Hindu physicians of several thousand years ago, Charaka for one, were learned enough even to enumerate such faculties and forces by name, to show their place and plane of residence in the human structure, and explain their office in normal healthy functionings as well as the nature of diseases generated by their derangements.

In Caroline's case the elementals so energized may be "creatures of the mind," but *creatures* nonetheless. They are centers of energy having no special shape, coloring, or dimension; yet with "intelligence" to resist all attempts at their suppression and relegation back to their proper sphere. Heretofore, in the girl's existence, these two "interlopers" had been restrained to their field of expression which permitted, so to say, by way of example—only the latitude of making their impress upon passing thoughts or throwing up reflections, as lights and shadows might make on a white screen. Elementals are said to "know" just as much or just as little—because *elemental* —as the mind containing them, they are "entified" partakers of conscious and subconscious mental and psychic processes normally, but in Caroline's life become as untamed mustangs refusing to

recognize a master in the one who keeps them. Psychic powers, like all other natural forces, can be made either good servants or terrible tyrants, and in proportion to their subtlety as compared with other forces, so much the greater is their power both for good and evil. In the hazardous contingencies such as this one it is explained that:

> The force clothes itself in, or manifests itself in the guise of, either the imaginings of the sensitive—in which case it is analogous to the action of dreams—or the imaginings of other persons living or dead impressed upon the astral light, and even perhaps the elementaries (astral reliquae) of the dead. They are endowed with a temporary, but false personality, having no real life apart from the mind of the person whose forces gave them being.

The real nature of such mastery over a human soul, the "instruction given to those ignorant of the nature of the lower IDDHI" is thus evinced:

> By feeding upon the vitality of the person they more and more subvert and dominate the real self of the one who passively submits to their influences, and who by the sacrifice of power, becomes less and less able to resist, finally ending in insanity and death.

When Caroline's health declined to the point where she abandoned hope and withdrew from the world, a Rosicrucian whose name was Mohrland made appearance through the friendly mediation of a relative. No "couch" was used; during the treatment the patient was encouraged to stand erect, to "control the corners of her lips from moving upward and downward" (according to which "voice" attempted to manipulate them), to sustain quivering muscles by holding arms firmly downward to sides, and other like psycho-physiological therapies. A period evidently of several months was devoted in the struggle of regaining control, during which there was no "regressing" back through the life incidents to uncover a calamitous circumstance but instead was substituted the repetition of a few simple *mantrams*.

It was not upon the mind, the intellect of the patient, that the work was instituted, however. "How can she think aright," Mohrland answers the attending physician's query, "so long as the life, out of which grows the tree of thought, is in disorder"? And to Caroline herself: "You have forsaken the altar of your life, and fled to the dome. The heart is the place where our nature gains certainty and

freedom. You must learn again to speak and feel there, else there is no help for you. Withdraw from the head the activity of your thoughts, sink sight, hearing, smell and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

Mohrland enjoined her to "practice in standing firmly on your feet and in thinking 'I' in your heart; if you can do this we shall soon gain our end."

Through Caroline's positive and willing compliances and cooperation, both the family doctor and Mohrland were able to witness complete cure and restoration. She became in a very special sense, as said in *Bhagavad-Gita* of the spiritually inclined, "well disposed toward all creatures," attaining in addition that calmness and knowledge of spirit—through her "initiation"—whereby it became possible for her to enlighten the lives of others.

The problem of initial origins remains, however. "There are many cases today in which sensitive people do—in one way or another—just what Caroline did, and have 'presences' to annoy them." But how many persons, theosophists and psychiatrists included, would be "able to cast the supposed obsessor out as did the adept Mohrland in the story"?

Why does a sorrowful event in the life of one person cause a deep traumatic impress, an open wound upon the psychic nature that defies cure, while a similar event in the life of a second person can "heal" with scarcely a scar? With the one, a fatal stroke at the very life; to the other, a profounder strength of will to encounter greater odds.

The problem is individual. Happy the one who solves it.

on the lookout

ESP Study Wins Ultra Respectability

When the first column of the front page of the *Wall Street Journal* carries a survey of growing interest in parapsychology and ESP investigation, it appears evident that the "tiny much-maligned band of researchers" in this field have won a long-waged battle for recognition. The *Wall Street Journal* (Nov. 17, 1965) reports:

> Earlier this year, psychiatrists at UCLA staged a two-day seminar on ESP which attracted several hundred participants. "Before, conferences like this usually originated with the idea of demolishing ESP, but now there is real interest in finding out about it," says a parapsychologist who attended. An ESP Forum in New York . . . sponsored by the American Society for Psychical Research, will be attended by biologists, astronomers, chemists, physicists, sociologists, mathematicians, and others in diverse specialties. . . .
>
> "There is less antagonism toward the field now. Though there's not full acceptance, there is more of a willingness to wait and see," says Arthur Bachrach, a psychologist at Arizona State University, but not a parapsychologist. Mortimer Feinberg, a practicing psychologist in New York, adds: "I haven't been convinced, but I do believe it's an area worthy of research. Ten years ago I didn't even believe that."

Stubborn Resistance Continues

The foregoing "does not mean that there has been any wholesale rush to support parapsychology," the *Journal* states. "Many authorities in various fields remain highly skeptical; the eminent Harvard psychologist, B. F. Skinner, says: 'There's been no proof. I don't believe [ESP] has been demonstrated'." The parapsychologists, furthermore, operate under great restrictions, especially of funds and qualified investigations:

> J. Gaither Pratt, a parapsychologist at the University of Virginia, estimates there are probably no more than a dozen or so full-time, academically trained parapsychologists at work in the U.S., and perhaps 50 other qualified researchers who labor part-time on the specialty. He also estimates that no more than $500,000 a year goes into parapsychological research, pin money compared to outlays in other fields. . . . The furor over ESP re-

search at Duke has helped make many colleges wary of financing such studies. This reluctance still lingers, but a number of schools, while not providing funds for research, are operating programs in parapsychology.

Explanations Meager

Douglas Dean, principal investigator at Newark College's Psi Communications Project, experimented with sixty-seven heads of companies to support his theory that successful, dynamic business executives, may unconsciously use precognition in making decisions. However, very little in the way of explaining how ESP works seems forthcoming. The *Journal* reports:

> [Some] researchers believe ESP powers may be linked to the emotions. It is known that the electrical activity of the nervous system is affected when a person is moved by emotion; it has been speculated that this extra energy may be the source of some ESP transmissions. Mrs. Thelma Moss, a graduate student in psychology at UCLA, used 30 pairs of subjects to test the effects of emotion on telepathic power. She put one member of each pair in a "transmitting" group seated in a darkened room and showed them emotionally charged slides—among them, pictures of President Kennedy's funeral and grisly views of Nazi concentration camps. In another room, the "receiving" members of the pairs were asked to simply state their thoughts at the moment the slides were shown.
>
> Mrs. Moss reports that five of the receivers mentioned John Kennedy's name as the pertinent slides were shown. Others reported emotions of shock and horror when the grisly slides were displayed to the transmitters; some felt sensations of cold when the transmitter's foot was plunged suddenly into ice water.

The "Death Survival" Question

Most people are unaware of the implications involved if such phenomena are proved to be facts. Dr. J. B. Rhine, now retired from Duke University and heading an independent organization, is fully aware of these implications. He wrote twenty years ago:

> A type of lawlessness peculiar to mind and contrary to physics is increasingly evident in the extra-sensory perception and psychokinetic researches. Without these researches and with only the facts of the biological sciences to go on, it is hard to see how any kind of immortality would be possible. . . . But if the psyche is a force and a factor in its own right, with laws and ways peculiarly non-physical, the survival hypothesis has at least a logical chance. If the mind is different from the physical brain system, it could have a different destiny, could perhaps be independent,

> separable, unique. . . . Is it not then provocative, to say the least, to discover certain capacities of the mind that appear to operate beyond the boundaries of space and time . . . ? Here, surely, if ever, "hope sees a star" and the urge toward an inquiry into the question of survival receives valuable impetus and encouragement. (New York *Herald Tribune*, Feb. 27, 1944.)

An Anthropologist's Confusions About H.P.B.

It is curious how professional scholars, often men of considerable repute in their fields, sometimes throw scholarship and even professional integrity to the winds when they have occasion to comment on (or exploit) Theosophical teachings—or rather, perverted echoes of Theosophical teachings—in works which seek a popular market. A case in point is Frank C. Hibben's *Digging Up America* (first published in 1960 and now available in paperback), a book concerned with the author's explorations and excavations as curator and a professor of the department of Anthropology at the University of New Mexico. While there are matters of interest in this book—such as Dr. Hibben's contention that there were human races of quite modern appearance contemporaneous with the low-browed Neanderthals, and that Ales Hrdlicka, once the dean of American anthropologists, was quite wrong in his assumption that if human skulls found in North and South America did not have bestial traits, they must be of recent origin and of no interest to archaeologists—the reader who is also a student of Theosophy will hardly wish to rely on Dr. Hibben as any sort of "authority."

Ridicule Instead of Scholarship

Apparently neglecting entirely *The Secret Doctrine* (he could not have referred to it with any care without learning how to spell Madame Blavatsky's name correctly), Dr. Hibben launches upon a ridiculing description of statements attributed to H.P.B. which is distinguished by the fact that hardly more than one or two of the ideas discussed is either accurate, or even hers, in the form given. For example, he writes:

> The chief champion of Lemuria was Heliona P. Blevatsky, who wrote a book on the subject. [She did not; the word "Lemuria" was invented by Sclater, to whom she refers.] Madame Blevatsky peopled the lost Lemuria with what she called "root races." [She did not; "Root Race" was the term she used to characterize the evolutionary development of mankind in vast epochs, one by one, on all the great land-masses which appear in succession, of which there have been five, according to Theo-

sophical teachings. Dr. Hibben's statement makes a ridiculous hash of this idea.] These root races were fantastic by any biological standards. [They were not, although the earliest races were procreated by various means having analogies in nature, and were admittedly much larger than present-day man. True men of the later Third Race, after the separation into the sexes, functioned biologically very much as they do now.] The Lemurians proper were beetle-browed, hermaphroditic giants who laid eggs. [Only the early Lemurians were egg-born; they became sexual, according to *The Secret Doctrine*, after the lighting up of Manas.] Madame Blevatsky professed a contempt for the "monkey theories" of human evolution. [In a sense, yes, but why not give at least a hint as to her reasons, and the alternative explanation offered for the existence of the anthropoid apes—which are not, after all, "monkeys"?]

Playful Caricature

Instead, in the original continent of Lemuria, the root races had no sex whatever. [The first race was sexless, the second sweat-born, and the early third egg-born; such various modes of reproduction are described in relation to the Lemurian and pre-Lemurian races, among them modes now found in nature. The blanket expression "no sex whatever" is a light-hearted neglect of the serious treatment of these complexities in *The Secret Doctrine*.] Then when the situation was blemished by the introduction of sex, evolution worked in reverse. [H.P.B. does not treat the separation of mankind into sexes as a "blemish," but speaks of "*natural union*" as a concomitant of further involvement in matter—prerequisite, for the great mass of egos, to the *beginning* of human evolution—not its "reverse."] The Lemurians, some of whom had four arms and an extra eye in the back of their heads, interbred with lower beasts and human forms regressed to those of the hairy animals. [This is distorted and nonsensical reference to the sin of the mindless man, who was *not* four-armed, and the fruit of this union, while possibly "hairy," became the female ancestors of the anthropoid apes, sired by Atlanteans at a much later date.]

Mongols and American Indians

[Now come two sentences which are, through some happy accident, approximately correct.]

Madame Blevatsky catalogued the Atlanteans as the "Fourth Root Race" which grew from the Third Root Race. It was from the Fourth Root Race that the Mongoloids and incidentally the American Indians were derived. All the root races were possessed of what she called "Cosmic Consciousness." [The term "Cosmic Consciousness" was the title of a book by Richard M. Bucke, published early in this century (1901), and was not used by

H.P.B. in any systematic way, if ever. She certainly made no statement applying this expression to "all the root races."]

It should be added that there is nothing intentionally unpleasant about Dr. Hibbens' references to Theosophy or H.P.B. He is just totally careless and totally irresponsible in relation to views which are enormously distant from his own, and he has not bothered to find out to what extent what he says about them is founded on fact.

Probably Civilized Men and Savages Co-existed

Paradoxically, Dr. Hibben later discusses in a serious manner other ideas which H.P.B. also advanced. One of these, the still-heretical theory that highly civilized races may have existed contiguously with "savages," is one that Theosophists will be glad to see propounded by a reputable anthropologist. (H.P.B., we will remember, suggested in the *S.D.* that this idea should be considered by scientists, at least as a "hypothesis.") As Dr. Hibben tells it:

> Over a long period of years, European scientists had concluded that modern man descended from [Neanderthal] low-brow ancestors. . . . With new discoveries, especially in the late 1930s and 1940s, it became evident that such a simple view of evolution was not correct. At several places, at Swanscombe in England, at Fontechevade in France, and at Kanjera in East Africa, human fossils of a very different type were discovered. These belonged to people of quite modern appearances, and yet were found among tools of very early Ice Age times. It became apparent that the family tree of man had contained at least two major kinds of ancestors. One of these was of apelike and primitive appearance and the other differed in no essential from people of today. . . . A man of extremely modern appearance undoubtedly was the contemporary of the very primitive Neanderthal type.

Cremation Customary in Higher Cultures

Another point that H.P.B. makes is developed by Dr. Hibben. She says (*S.D.* II, 753): "*Cremation was universal* till a comparatively recent period—some 80, or 100,000 years ago"; and elsewhere suggests that this is one reason for the absence of "missing links" in the rise and fall of civilizations. Dr. Hibben reports evidences of cremation in very early times:

> Archaeologists know a lot about death. They spend a good deal of their time poking around tombs and into burial grounds. In the Old World, archaeologists have found cremation invariably associated with higher cultures. For example, cremation was the typical mode of burial of the late Bronze Age people of

Europe. In North America, many of the later and highly developed Mound Builders cremated their dead.

Incidentally, Dr. Hibben reports regarding the mound builders in the United States: "Curiously enough, some of the earliest mounds were the most elaborate. Some of the very first mound-building groups were the most highly organized, and their religious rituals were the most colorful."

Laboratory Animals and the American Conscience

An editorial in the New York *Times* (Nov. 28, 1965) publicizes the inhumane conditions in which animals are kept in many research laboratories:

> Nearly two million dogs and more than a half-million cats—plus a large number of rabbits, monkeys, and other animals—were used in medical research experiments in the United States last year.
>
> Most people would naturally assume that the laboratories provide these animals with adequate kennels, sufficient food and water, and space for exercise. Although some experiments are necessarily painful, no research worker would presumably subject an animal to extreme or prolonged pain. The laboratories also presumably keep records of the experiments performed on each animal and who performed them.
>
> The astonishing fact is that in many, if not most, laboratories, none of these assumptions are true. Animals are kept in cages too small for them to turn around comfortably. . . . Animals die of neglect or are left to linger for days in shock. . . . These conditions are a reproach to the good name of American medicine. And they are entirely unnecessary.

Unheeded British Example

The account continues:

> British medical research has flourished for nearly ninety years under a legal code establishing rational controls over animal research. This law requires the licensing of individual scientists to provide the necessary sense of personal responsibility, forbids experiments that are equivalent to torture, directs that animals be destroyed painlessly if their condition warrants it, and specifies that students may perform only painless experiments. Records are kept for each animal, and the Government inspects each laboratory.
>
> Associate Justice Abe Fortas, before he was appointed to the Supreme Court, drafted a bill modeled on the British law. Senator Joseph S. Clark, Pennsylvania Democrat, and Representative James Cleveland, New Hampshire Republican, have introduced

it. But the Johnson Administration has taken no position, most of the medical profession is vehemently opposed, and Congress has not acted.

The Clark-Cleveland bill is a challenge to the American conscience. Antivivisection is not at issue, but decent, responsible care of dumb animals is.

"Esoteric" Dimension

Lord Dowding, former British Air Marshall of World War II, has commented on the need for a more rigorous enforcement of the Cruelty to Animals Law. In a speech delivered in the House of Lords (July 18, 1957), he said:

> I firmly believe that painful experiments on animals are morally wrong, and that it is basically immoral to do evil in order that good may come—even if it were proved that mankind benefits from the suffering inflicted on animals. I further believe that, in the vast majority of cases, mankind does not so benefit, and that the results of vivisection are, in fact, misleading and harmful.

Animals Reincarnate

Lord Dowding is a reincarnationist as well as a Spiritualist. In his book *Lynchgate* (London: Rider, 1945) he wrote: "I am personally convinced beyond any shadow of a doubt that reincarnation is a fact." In the speech before the House of Lords, the Air Marshal did not hesitate to use this idea in his fight against cruelty to animals:

> I cannot leave this subject without some reference to its esoteric side—to the place of the animal kingdom in the scheme of things, to man's responsibility to animals, and to the results of man's failure to meet this responsibility. As the human race evolves, it becomes ready for fresh revelation, and the defect in most of the world's religions is that they fail to realise this very important fact. The priests are inclined to say "everything that is necessary for salvation is contained in this book. It is unnecessary and, indeed impious, to search elsewhere." It is I think, this aspect of our childhood's teaching which leads to the idea that animals have no continuing life after physical death. That phrase in the 49th Psalm, "The beasts that perish," has much to answer for, for it is a fact that the beasts do not perish any more than do men. All life is one, and all its manifestations with which we have contact are climbing the ladder of evolution. The animals are our younger brothers and sisters, also on the ladder but a few rungs lower down than we are. It is an important part of our responsibilities to help them in their ascent, and not to retard their development by cruel exploitation of their helplessness.

> What I am now saying, if people would realise it, is of very great practical importance, because failure to recognise our responsibilities towards the animal kingdom is the cause of many of the calamities which now beset the nations of the world. Nearly all of us have a deep-rooted wish for peace—peace on earth; but we shall never attain to true peace—the peace of love, and not the uneasy equilibrium of fear—until we recognise the place of animals in the scheme of things and treat them accordingly.

Magical Land of the Mayas

In the September-October issue of *Clipper,* a travel magazine published by Pan American Airways, there appears a short article by Mrs. Elizabeth Borton de Trevino with some new insights into the capacities and achievements of the Mayans of antiquity. To this day a tantalizing air of mystery hangs over the aboriginal cities of the Americas. The magnificent ruins of great cities on the Yucatan Peninsula provide mute but awe-inspiring evidence of delicate insight and refinement in this culture. Mrs. de Trevino is eloquent and appreciative:

> This ancient people—brilliant, sophisticated and beautiful—had, by the beginning of the Christian era, developed a civilization far ahead of any other on this continent and even in some ways ahead of Europe's.

The Mayans of antiquity were accomplished mathematicians and astronomers, having made use of the zero long before the Arabs. Numbers had a special significance of a magical or religious sort. In the ruins there is an intriguing recurrence of certain numerals in the buildings—five steps, eleven pillars, and so on. The great observatory at Chichen Itza is constructed with slits in the tower so that an observer posted at each opening could chart the movements of all the heavenly bodies.

Art and Engineering

An insight into the refinement of art forms is provided in the account of the acoustical conditions prevailing near Chichen Itza:

> From a throne above the ball court, where princes and high priests watched, a whisper can be heard a quarter of a mile away, and a sharp handclap echoes endlessly. Nearby a number of smoothly rounded stone pillars emit different bell-like tones, the pitch depending on the height of the pillars. The inescapable conclusion is that the Mayans had an infinitely sophisticated musical art based on echo play.

The engineering feats of these people in stone staggers the imagi-

nation. In addition to their colossal size and intricate carving there emerges another art form that should elicit appreciative admiration:

> This ancient people pursued other art forms never developed by the Western world. They played with shadows and constructed their buildings and decorations in such a way as to cast changing shapes upon the earth as the sun and the moon rose and set. Thus on the great pyramid at Chichen Itza, the corners are carved so that a serpent shape writhes across the grass as shadows lengthen; on other buildings, jaguar heads spring out in shadow from the play of light against the carvings.

The richly decorated buildings show evidence not only of a high cultural development, but demand consideration of the possibility that the Mayans had contact with other civilizations. For instance, "along one façade, carved with a procession of warriors, one can clearly make out an Egyptian soldier, a Greek, a Roman and also a medieval Crusader."

Mystery of the Mayas and Atlantis

Like the mystery surrounding the hiding place of Montezuma's gold, the true story of the Mayas will probably not be known before the hand of the Spaniard is entirely gone from the Americas. A hint given in *The Secret Doctrine* (II, 35 fn.) indicates that the mystery of the Mayan culture is connected with the legendary continent of Atlantis, now sunk beneath the waves of the Atlantic. Mrs. de Trevino's remarks provide some evidence worth consideration:

> Did the Mayans have contact with the mythical people of the lost continent of Atlantis and thence with Africa and Egyptian civilization? Peculiar insects, such as the stingless bee, are found in the Yucatan and in no other part of the world; can they be the descendents of a species that was destroyed with sunken Atlantis? How can we explain the resemblance between certain ancient Yucatan symbols (such as signs of the Zodiac) and signs used in Babylon during Chaldean times? And most perplexing of all, how can we account for the resemblance of the figures in ancient Mayan sculpture—elegant, slim, with large almond eyes and dainty hands and feet—to the figures in ancient Egyptian frescoes and to portraits of such Egyptian rulers as Rameses II and the beauteous Queen Nefertiti?